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342 front wall. A large part of the yard is set off by a low wall and serves
[343] as a cattle pen. Opposite this on the narrow side is a stall for horses and yaks, formed merely by a roof about 2 meters wide and open toward the yard. The house itself consists of two rooms about two meters high with simple mud walls and a Tibetan-style flat roof formed of horizontal wooden beams laid side by side, with layers of earth spread over them. The two rooms are furnished with simple k'angs which are heated from the outside, as in China. Almost all these winter houses look very dilapidated. Next to the winter houses one sometimes sees large stacks of dried yak dung, resembling our haystacks.
[372] [237]

Work of the Men and Women

512 The daily schedule and the work of the tent nomads is very simple. They sleep surprisingly little. They get up at the first hint of dawn and do not go to bed until two or three hours after dark. They only occasionally take a nap in the middle of the day. As soon as they get up, they milk their animals and drive them out to pasture.

462 The men work very little. Their favorite occupation is riding in company and paying calls, during which the main topic of conversation is pasture conditions and choice of pasture sites. When it grows dark they chat and drink tea. Oddly enough, the men make [294] their own clothes.

462 For the rest, practically all the work falls on the women. They
234 must milk, make butter and dried curds. Cooking, however, takes little time, in view of the simplicity of the Tibetan diet.

283 The women also spin. The fleece is first /23/ washed in cold
467 water, wrung out and then dried on the meadow. In spinning they
286 wind the wool on a short wooden stick and, with a simple hand spindle consisting of a weighted wooden stick, they spin off a coarse yarn. The wool which the women spin they take to the sedentary Fantzu women who can weave a cloth used in making tsamba bags. The nomad women buy back this cloth with money, butter or wool. The cloth for their woolen coats and pelerines they have woven by [435] Chinese in Ho-chou. The Chinese weaver gets one cent for a foot of material. The nomad women themselves know how to weave only the coarse yak hair cloth from which tents are made. The men and women also twist coarse ropes of yak hair which they use to stretch the tent material, for bridles and for tying up their horses. Other feminine handiwork, such as knitting and embroidering, is not done by the nomad women.

372 Gathering fuel is one of the important occupations of the women.
237 They must collect yak and sheep dung, dry it and stack it properly.

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made mostly in T'ao-chou where there is a large copper and brass industry. A kettle of this type costs $10 to $20. The large copper /34/ tea kettles are also made in T'ao-chou, as well as the stands for the tea kettles and the tripods of brass or iron. The tsamba is kept in square, open wooden boxes; larger supplies are kept in bags. Chinese porcelain bowls are rarely used for tea and food, wooden bowls being commonly employed, and they are imported from Szechuan. (Sung-p'an or Nga-wa). Chinese from the region of Ho-chou also furnish cheap bowls made of birch wood. For cooking, large iron ladles are used which must not be touched by the lips nor come in contact with the rim of the food bowl. Homemade wooden spoons are also used in cooking. Small tablespoons, mostly of birch, are imported from the sedentary Fantzu who live in forested areas (for example, Sung-p'an, Tebu-Fantzu from the region of Cho-ni) or from Chinese.

The hearth is made of loam and is about 1/2 meter high. On the side it has three holes for adding fuel, and on top three corresponding circular openings on which cooking pots are placed. Sheep and yak dung are used exclusively for fuel, the former only to kindle the fire. The dung is collected only by the women, mostly by the younger girls, and carefully dried. Osier baskets are used for gathering dung. A large basket full of dried yak dung, enough for 2 days of cooking, costs 20 copper coins (4 cents). Matches are used occasionally, but the old flint (1) and steel are

1. Rockhill 1), Plate 9, Figures 2 - 4.

still commonly employed. The steel is placed in a silver handle set with corals. The fire is fanned with a simple bellows (2) made

2. Rockhill 1), page 709.

of sheepskin, to which is attached a crude iron tube. The skin is sewed to a cone-shaped bag, the point of which is attached to the iron tube. In blowing, the large opening (base) of the bag is rhythmically squeezed together with the lower arm. The hearth fire /35/ also serves to light up the tent. Butter lamps which consist of small, shallow copper and brass bowls about 6 centimeters in diameter, are used only for ritualistic purposes. Only carefully clarified lard is burned in them.

We can scarcely say that the tent nomads have any special

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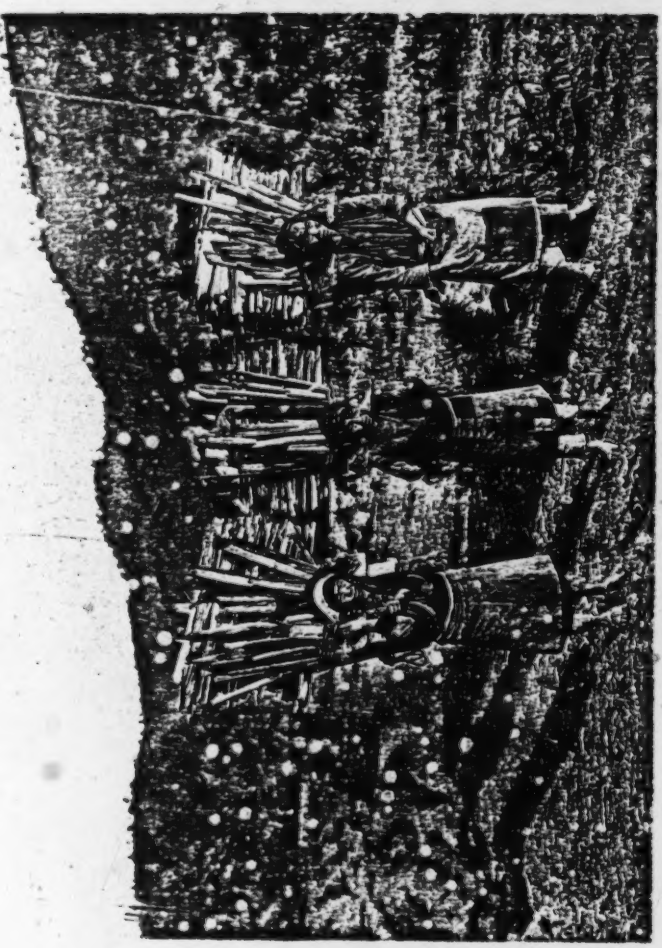

PLATE 8. — MIN-CHIA WOMEN

民家婦女

The Min-chia women are the main burden bearers. The load is carried on a wooden yoke, secured by a head strap. Firewood for the market of Chien-ch'uan, north of Ta-li.

[p. 28 H]